A

Short and plain

CATECHISM

Inſtructing a Learner

OF

CHRISTIAN RELIGION,

What he is to believe, and what to practiſe.

The Sixth Edition.

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A Short

CATECHISM.

Queſt.

WHAT *is a man?*

Anſw. A reaſonable creature.

Q. *What mean you when you ſay you are reaſonable?*

A. I mean I am above a beaſt, and have ſomething within me whereby I know what I do, and why.

Q. *That I may ſee how your knowledge leads to practice: tell me what learn you from being your reaſonable?*

A. That I never do any thing of which I cannot give a good account to my ſelf and others.

Q. *You ſaid you were a creature, what mean you by that?*

A. I mean, I once was not, but was made, and am preserved by another.

Q. *What learn you hence?*

A. That I must constantly live in dependance on him that made me.

Q. *Who made you?*

Gen. 1. 26, 27. *A.* God.

Q. *What is God?*

a John 4. 24. *b* Psal. 103. 8. *c* 1 Pet. 1. 5. 16. *d* Rom. 16. 27. Rom. 11. 33. *e* Job 40. 9. &c. *A.* God is a Being wholly *a* spiritual, and therein above my self, most *b* gracious, *c* holy, *d* wise, *e* powerful, infinite in all perfections, and therein above all spirits.

Q. *You say God is a Being wholly spiritual, what mean you by it?*

Jer. 32. 18. 19. Job 11. 7. *A.* I mean he is a being that hath no flesh and bones as I have, and cannot be perceived by any of my senses, nor can I make any thing like him.

Q. *You have acknowledged a God, and told me he is a Spirit, what learn you hence?*

Joh. 4. 23, 24. *A.* That I am bound to worship him, and to worship him in spirit.

Q. *You said he was gracious, what mean you by his grace?*

Exod. 34. 6, 7. Psal. 119. 68. *A.* I mean his readiness to to do all good.

Q. *What*

Q. *What learn you hence?*

A. To expect from his bounty whatsoever he seeth needful for me. Psal. 13. 5, 6. Psal. 39. 7.

Q. *You said God was holy, what mean you by it?*

A. That he neither can or will do any evil, and can neither love nor approve it in any other. Psal. 11. 7. Exod. 20. 5. Hab. 1. 13.

Q. *What learn you hence?*

A. Never to imagine his grace will countenance me in sin. Exod. 34. 6, 7.

Q. *You said God was wise, what mean you by it?*

A. That he hath *f* knowledge of all things, and *g* ability to do all things according to it. *f* Jer. 32. 19. Prov. 15. 3. *g* Prov. 8. 14, 15, 16.

Q. *What learn you hence?*

A. To do all *h* as in his sight, and begging direction of him to rest *i* satisfied in his disposal. *h* Heb. 4. 13. *i* Psal. 37. 5, 6, 7. Psal. 39. 9.

Q. *You said God was powerful, what mean you by it?*

A. That he is *k* almighty, and can do all things, that *l* agree with his wisdom and holiness. *k* Gen. 5. 11. *l* Job 34. 12. Tit. 1. 2.

Q. *What learn you hence?*

A. To fear him † above all Creatures, being *m* confident, that what he † Mat. 10. 28. *m* 2 King. 7. 1, 2.

Eph. 3. 20. hath promised or threatned, shall be fulfilled, though it seem impossible to flesh and blood.

Q. You added God was infinite in all perfections, what doth that teach you?

Job 26. 14. Rom. 11. 33. *A.* Never to admit any low or unworthy thoughts of God; & when I have the highest, then to remember I know him best, when I admire him most.

Q. You have told me you were made, and that God was your maker, for what end did he make you?

n Eccl. 12. 13. o Mat. 5. 8. *A.* That by *n* faithful service to him, I might *o* be happy in the enjoyment of him.

Q. What learn you hence?

Psal. 62. 5. v. 8, 9, 10. *A.* Carefully to perform my duty to God, and never to seek happiness in worldly pleasures, and profits, or any thing below him.

Q. You were made to serve God, how will he be served?

2 Tim. 3. 15, 16, 17. *A.* According to his will revealed in the Scriptures, wherein all things are contained, which I am to believe and practise.

Q. What learn you hence?

A. Diligently to read and search them.

Q. What

Q. *What doth the Scripture teach you concerning man, which you have not yet told me?* 1 Tim. 4. 13. Joh. 5. 39.

A. The Scriptures give the Hiſtory of the creation of the world out of nothing, and of *Adam* the firſt man?

Q. *How was* Adam *the firſt man created?*

A. The Scripture ſaith, God made him in his own *p* Image, that he was *q* upright, and ſet as Lord *r* over his Works. *p* Gen. 1. 96. Gen. 5. 1. *q* Eccl. 7. 27. *r* Gen. 1. 26.

Q. *what learn you hence?*

A. To admire Gods goodneſs in making the world and man in it, in ſuch an excellent eſtate ſince nothing made by him, could bring any profit to him. Pſal. 104. The whole Pſalm. Pſal. 8. 3, 4, 5, 6.

Q. *Did* Adam *always continue in the ſtate God made him?*

A. No: he diſobeyed Gods command in eating forbidden fruit, and ſo fell from it. Gen. 3.

Q. *What learn you hence?*

A. Never to charge God with mans ſin, but condemn him whole behaviour was unworthy to God, and cruel to himſelf. Jam. 1. 13, 14.

Q. *What was the state into which he fell?*

Gen. 3. Rom. 5. 12. Jam. 1. 14, 15. A. A state of sin and misery.

Q. *What is the state in which you are?*

A. Mine, and every mans is the same, for we all find in our selves lust conceiving and bringing forth sin, and sin finished, bringeth forth death.

Q. *What learn you hence?*

Rom. 7. 24. A. To bewail my sad and lamentable condition from which I am not able to deliver my self.

Q. *O wretched creature that thou art, who can or will deliver thee?*

Rom. 7. 25. A. I thank God through Jesus Christ whom he hath provided to be a Saviour.

Q. *Who is this Jesus Christ the Saviour?*

Joh. 1. 14. 1 Tim. 3. 16. A. God and man, or God manifested in the flesh.

Q. *What learn you hence?*

Heb. 2. 16. 17, 18. Heb. 4. 14, 15, 16. A. To be much incouraged, notwithstanding my sad condition, since my Saviour being both God and man is able and willing to help me.

Q. *What did Christ do for you?*

† Heb. 4. 15. A. He lived a holy † yet an afflicted life,

life, and t dyed for our sins upon the Cross, u rose out of the grave, x ascended into heaven, where he now sits to make intercession. y

t 1 Pet. 3. 18.
u Mat. 28. 6. Rom. 4. 15.
x Act. 1. 9. Eph. 4. 8.
y Heb. 7. 25.

Q. *What learn you hence?*

A. a Cheerfully to obey him, and willingly to part with every thing for him, who parted with life for me, and is still mindful of me.

a 2 Cor. 5. 14, 15.

Q. *What good do you hope for from this Saviour?*

A. A b supply of all my wants; especially c forgiveness of my sins, d sanctification, and everlasting e salvation.

b Rom. 8. 32. Phil. 4. 19.
c Act. 5. 31. Tit. 3. 5, 6.
d Tit. 3. 7.
e Heb. 5. 9.

Q. *What learn you hence?*

A. In no case to entertain any despairing thoughts.

Q. *How must you address your self to God, for the obtaining the mercies you hope for by Christ?*

A. (1) First, with a deep sense of my unworthiness, unfeignedly repenting that ever I sinned against him, f (2) With a real sense of his undeserved goodness, humbly by faith in Christ expecting from his free grace, g (3) Heartily resolving to walk before him

f Jam. 4. 8, 9, 10. Isa. 1. 15, 16, 17, 18. Act. 8. 22.
g Heb. 10. 20, 21, 22.
h Isa. 55. 6, 7. Acts 9. 6.

him in newness of life all my days.

Q. *By your answer, you may perceive an absolute necessity of repentance, faith, and newness of life; first, what is repentance?*

2 Cor. 7. 10, 11. Heb. 6. 1. *A.* Such a sorrow for sin, that works hatred and forsaking of it.

Q. *What is faith in Christ?*

i Joh. 6. 69. Cap. 11. 27. *k* Mark. 1. 15. Acts 15. 7. *l* Heb. 11. 8. *m* v. 7. *n* v. 13. Rom. 4. 18, 19, 20, 21. *A.* A hearty persuasion that he is the *i* Saviour, that *k* what he hath said, and what is said of him in the Gospel, is true; so as to *l* obey his commands, *m* fear his threatnings, *n* trust him for the performances of all his promises.

Q. *What is newness of life?*

A. It consists in denying ungodliness, and worldly lusts, and living soberly, righteously and godly.

Q. *When may you be said to live soberly?*

Rom. 13. 12. 1 Thes. 5. 7, 8. Tit. 3. 2. *A.* When in all things I live temperately and chastly, moderating all unruly passion.

Q. *When may you be said to live righteously?*

Mat. 7. 12. *A.* When in all my dealings I do as I would be done by.

Q. *When may you be said to live Godly?*

A. When

A. When in my whole converſation I behave my ſelf towards God, as my *o* Creator and my *p* Redeemer.

o Pſal. 100. 1, 2.
p 1 Cor. 6. 20. 1 Pet. 1. 17, 18.

Q. I hope you intend to practiſe all this, but are you able of your [illegible]

A. No, I am not of my ſelf ſufficient, ſo much as to think one Good thought.

2 Cor. 3. 5.

Q. What muſt enable you?

A. Gods bleſſed Spirit which he hath promiſed.

Luke 11. 13. Eph. 3. 16.

Q. You ſay the ſpirit muſt enable you, are you then idly to lye ſtill and do nothing?

A. No, I am therefore to work out my ſalvation with fear and trembling, becauſe God works in me to will and to do of his good pleaſure.

Phil. 2. 12, 13.

Q. If you muſt not be idle what means muſt you uſe?

A. q Firſt, reading, hearing, meditating of the Word (which is the power of God to ſalvation) *r* (2) prayer *ſ* (3) ſerious conſideration of my Actions, and of all Gods providences to my ſelf and others *t* (4) Uſe of the ſacraments, Baptiſm and the Lords Supper.

q 1 Tim. 4. 13, 16. Rom. 10. 17.
r Luke 11. 1.
ſ Pſal. 119. 59. Acts 16. 25. &c.
t Mat. 16. 1 Cor. 11. 23, 25.

Q *I*

Q. I less suspect your knowledge in the rest, what is Baptism?

A. Washing with Water in the Mat. 28. 19. Name of the Father, Son, and Holy Ghost.

Q. Of what use may your Baptism be to you, since you were Baptised in your infancy?

A. The consideration of it provokes Act. 22. 16. to newness of life, *u* (1) Because outRom. 6. 4. ward washing signifies purity. *x* (2) be1 Cor. 1. 13, cause my being baptised in Christs 15. Cor. 10. 2. Name, engages me to own his Doctrine, and keep his Laws, *Gal.* 3. 27.

Q. What is the Lords Supper?

A. It's according to Christ's insti. 26. 26, tution, bread broken and eaten, wine 28. Cor. 11. 24, poured forth and drunk, in remembrance of Christ, whose body was broken for us, and blood shed for the remission of sin.

Q. How is this useful to provoke you to newness of life?

A. While the evil of sin, and the love of Christ crucified is herein set before my eyes, I am constrained to live to him who dyed for me.

Q. I pray God whensoever you receive

this Sacrament, you may. But do all receive this benefit?

A. No, they cannot who understand not the ends of Christs death, nor they who desire not to enjoy them. 1 Cor 11. 21. &c.

Q. What if you neglect these means and quench the Spirit?

A. I shew that I undervalue all that Christ hath done and suffered, and provoke God to bring on me a greater measure of his wrath, for this my contempt, than if I had never heard of a Saviour. John 3. 18, 19. Heb. 2. 3. Chap. 10. 29. Chap. 12. 25.

Q. Do you believe God will bring this wrath on you, if you thus behave your self?

A. Yes, I believe God hath appointed a day wherein he will judge the world in righteousness, and render to every man according to what he hath done in the flesh, whether it be good or bad. Acts 17. 31. 2 Cor. 5. 10.

Q. What shall be the condition of all men after the day of Judgment?

A. To them who by patient continuance in well-doing, seek for glory God will give eternal life, but to them that obey not the truth, and live in Rom. 2. 7, 8, 9. Mat. 25. 31. &c.

un-

unrighteouſneſs, tribulation, and anguiſh, indignation and wrath, the portion of every ſoul that doth evil.

Q. *Seeing we profeſs to believe theſe things, what manner of perſons ought we to be?*

2 Pet. 3, 11, 14, 18. *A.* We ought to live in all holy converſation and godlineſs, being diligent that we may be found of God in peace, without ſpot, and blameleſs; growing in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt: to whom be glory both now and for ever. *Amen.*

THE

THE CREED.

I Believe in God the Father Almighty, Maker of Heaven and Earth. And in Jesus Christ his only Son our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into Hell. The third day he arose from the dead. He ascended into Heaven, and sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholick Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

The LORDS PRAYER.

OUR Father which art in Heaven; Hallowed be thy name; Thy Kingdom come; Thy will be done on Earth as it is in Heaven. Give us this day our daily bread: And forgive us our debts, as we forgive our debtors: And lead us not into temptation, but deliver us from evil: for thine is the Kingdom, and the power, and the glory for ever. Amen.

The X. COMMANDMENTS.

GOD spake all these words saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

1. Thou shalt have no other Gods before me.

2. Thou shalt not make unto thee any graven image or any likeness of any thing, that is in Heaven above, or

that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thy self to them, nor serve them: For I the LORD thy God am a Jealous God, visiting the iniquity of the Fathers upon the Children, unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me and keep my Commandments.

3. Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless, that taketh his name in vain.

4. Remember the Sabbath day to keep it holy: Six days shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the LORD thy God, in it thou shalt not do any work, thou, nor thy Son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor thy stranger that is within thy gates: For in six dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day and hallowed it.

5. Honour thy Father and thy Mother: that thy days may be long upon the land which the LORD thy God giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbour.

10. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his oxe, nor his ass, nor any thing that is thy neighbours.

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